

MINISTERIAL RELIEF.

The following paragraphs, gathered from our Committee's leaflet entitled "Facts for Fuel," are most interesting and should stir the Church to special activity and liberality in connection with the July collection:

We have on our Roll of Beneficiaries forty-nine ministers, 143 widows and fifteen orphans, and in these homes are ninety-four little fatherless children under fourteen years of age.

When the Church ordains a man to the gospel ministry she says to him, "You minister to us in spiritual things, and we will care for you in material things."

The forty-nine ministers have reached the average age of sixty-seven years.

The oldest beneficiary is eighty-nine years of age and has labored sixty years in the service of our Church. The youngest minister enrolled is thirty-four years of age and is now an invalid.

Of the forty-nine ministers on this roll forty-three are over fifty years of age, thirty-eight are over sixty years, twenty-eight are over seventy years and five are over eighty years.

The forty-nine ministers have served Christ and our Church 1,713 years, an average term of service of thirty-five years.

Of this number forty-two have served the Church more than twenty years, thirty-three more than thirty years, nineteen more than forty years, nine more than fifty years, while one faithful veteran has been in active warfare for sixty years.

Of the 143 widows on our roll the average age is about sixty-two years, and their husbands spent in the service of our Church an average of twenty-eight years.

In these homes of refinement and want are more than ninety-four little fatherless children under the age of fourteen years. Of these fifty-six are not yet ten years old.

None of those whom we assist received more than \$400 last year. The average assistance to each family is \$145 per annum, or forty cents a day per family.

Do you realize that there are aged and enfeebled ministers who are broken down in the service of Christ and our Church, refined, patient, godly men, who are inadequately supplied with life's necessities, of wholly unprovided for now, today, at this present time, while thousands of dollars are being given by Presbyterians to objects very remotely related to the kingdom of God, or to charities which are often unappreciated and accomplish little good? Some one has said, "This is a perversion of the Christian idea. It is the Church neglecting to practice among her own the gospel she preaches."

The little assistance which the Church gives through her Committee of Ministerial Relief brings more of cheer and sunshine into these darkened homes than you can imagine. The gratitude of the beneficiaries is unbounded. They say, "We are constantly remembering at the throne of grace those who have made this help possible." Have you a place in these prayers?

During the past year seven ministers and ten

widows have been called to their eternal reward. Many others, greatly advanced in age, are reported as daily growing weaker. In the evening time of life, without strength to serve, without means to secure the comforts, and in many cases the necessities of life, they wait a little while the summons of the Master. What we do for these must be done quickly.

THE EXPERIENCE OF THE MORAVIAN CHURCH.

A delegate to the Moravian General Synod, which is now in session at Herrnhut, Saxony, which consists of representatives from all the world and meets once in ten years, writes to the British Weekly a somewhat depressing communication, entitled "A Set-back in Moravian Missions," in the following strain:

As all the Christian world knows, the Moravian Church is the pioneer of Protestant missions, having been the first to recognize that the mission work is the duty of a church as a church. There is no foreign missionary society in the Moravian church; the whole church is a foreign missionary society. In the three provinces, one out of every sixty-eight Moravian adults goes as a missionary; in the German province, one out of every twenty. The result is at first sight highly encouraging. There are three times as many members of the church among the heathen as there are in the home provinces of England, America and Germany. But there is another side. All the energy of the church has been put into the foreign mission work. The church has existed in England and America for nearly two hundred years. During that time the Moravians in America have advanced somewhat; the Moravians in England a little; the Moravians in Germany not at all; the Moravians abroad by a steady march, if not by leaps and bounds.

We often hear of the example the Moravian Church has given to the world by her foreign missions. It falls to us to remind the churches that there is a first work as well as a greater work. "To the Jew first," said the greatest of missionaries. To the Englishman first (but not only) must be the Englishman's motto; and, *mutatis mutandis*, the American's motto, and the German's; and as for our missions we must retrench.

I do not think we should give up any field, but we shall have to surrender out-stations, and for very many years all ideas of advance must be quite abandoned.

The reason given for this deplorable condition is the lack of funds. The lack of money does not mean less money. The Moravians have given more in the last decade than ever before. The German province is wrung dry. In England and America the contributions are, proportionate to their numbers, enormous. Moreover, the mission congregations help themselves. The ex-heathen supply more than a third of the money required.

Yet the foremost mission church in the world has been compelled to face the fact, which was recently stated in terms by one of the Moravian bishops, that the church has given itself too exclusively to the foreign mission work to the neglect and disadvantage of home missions and with the result as seen above of a disaster to the work of foreign missions also.—X.